THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them." BOOK OF MORMON, ALMA 42: 31.

No. 32, Vol. 90 Thursday, August 9, 1928 Price One Penny

LET TEACHERS OF MEN HAVE THE SPIRIT OF TRUTH*

JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

I PRAY that I may have the Spirit of the Lord to direct me in what I shall say this afternoon. It is my desire to address my remarks particularly to the officers and teachers of the Church—those who have been called to responsible positions in the Church and who have a voice in the choosing of instructors in the Priesthood quorums and the various auxiliary and other organizations of the Church.

I shall read a few verses from section forty-two of the Doctrine and Covenants:

> And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.
>
> And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.
>
> And the Spirit shall be given unto you by the power of faith; and if ye receive not the Spirit ye shall not teach.

We are inaugurating in the Church this year a little different system in regard to the teaching of members of the Church, and I think it is an improvement through which all the members may have opportunity to receive instruction in the principles of the

*Address delivered at the fourth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

Gospel as these things are presented unto them by these elders, priests and teachers of the Church, according to the word of the Lord in this revelation.

The matter of teaching is one of the greatest importance. We cannot estimate its value when it is properly done; neither do we know the extent of the evil that may result if it is improperly done. Whether in the Church schools, the seminaries, auxiliary organizations or in the Priesthood quorums, the greatest qualification required of a teacher is that he have faith in the principles of the Gospel; that he believe in the principles of revealed truth as they have come through inspired prophets in our own day as well as in times of old; and that he shall exercise his privilege as a teacher in the spirit of prayer and faith.

FAITH A NECESSARY QUALIFICATION

I am in full accord with the commandment as it is written in this revelation. Unless a man does have a knowledge of the truth, has faith in the word of the Lord and in His power, and is guided by the Spirit of the Lord, he should not teach. We are commanded "to give diligent heed to the words of eternal life"; for we "shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."

In this day of wonderful educational privileges and opportunities for the gaining of knowledge, as the world understands it, we may feel that the greatest thing required of a teacher is that he possess a liberal education. It is very essential that men with the responsibility that teaching brings, be educated; that they have knowledge in a general way; but it matters not what a man's training or what his schooling may be—how many degrees he holds—if he has not faith in the Gospel of Jesus Christ, and has no testimony received from the Spirit of the Lord of the divine truth which has been revealed, he is not qualified to teach in any organization within the Church. Sometimes those who are serving as bishops and presidents of stakes, and in other leading positions, I fear, may overlook this fact and in the choosing of teachers in classes, as teacher trainers, or whatever it may be, think of the man's educational qualifications as they would be looked upon in the world, and forget the spiritual and doctrinal qualifications, which are more essential. A teacher should not be called primarily because of his schooling or educational attainments, without taking into consideration his humility, his faith and his integrity to the cause of truth which he is supposed to represent. This training does not come through the study of science, art or literature, but through prayer and faith and the promptings of the Spirit of the Lord. It cannot be stated too forcefully that the man or the woman without faith in the Gospel

as it has been revealed in the day in which we live, should not teach. The Lord has made it very emphatic.

This is a very important age in which we live, and our message and our authority in the world are the most important things in the world. The souls of members of the Church are just as precious in the sight of the Lord as are the souls of the people in the world unto whom our missionaries go with the plan of salvation. In fact, if a choice is to be made, a soul already in the Church—one who is in the covenant—is just a little dearer to the Father, if possible, than is one who is on the outside. Of course, the Lord is no respecter of persons, and all souls are precious in His sight, but He no doubt loves those who obey His voice and who are willing to walk in His truth, more than He does those who fail to do so. We should spend our time and give diligent attention to the training of members of the Church. Teachers who are filled with the Spirit of the Lord and who are tried and true, should be called to act in this capacity, and those who are not so tried and proved, should not be called to instruct the members. What do we accomplish if we spend our time and means preaching in the world to make converts to the Gospel, if we place instructors before the youth in the stakes and wards who destroy the faith in the hearts of the young people in the divine message intrusted to our care?

SAVING PRINCIPLES

A man may have a wonderful education and not be on the road to salvation. It matters not if a man is acquainted with the principles of science, history, literature, and all the branches of education as they are taught in the schools of our land, these truths, of themselves, will not save him in the kingdom of God. He must have in his heart the spirit of faith in the mission of Jesus Christ; he must understand the principle of repentance; he must understand the principle by which the remission of sins may be obtained, which is baptism by immersion by one having authority. In fact, he must understand all of the first principles of the Gospel, and obey them. These truths are fundamental to salvation. If a man has not complied with these principles and received the gift of the Holy Ghost by the laying on of hands, and obtained entrance into the kingdom of God, he is not on the road to salvation, no matter what else his knowledge may be. The great learning he obtains in the world will not save him.

TRUTH PROMISED TO THE FAITHFUL

All knowledge is helpful; all truth is a part of the Gospel, but the Lord has given us some fundamental laws, truths by which His kingdom is governed, and we must be in accord with these principles of truth and these laws and understand them, if we would be saved in the celestial kingdom. Having possession of

these truths pertaining to our salvation, we may add to our knowledge. Eventually a man will be under the necessity, if he becomes perfect as the Lord prayed and taught in His sermon on the mount, to understand all truth. Things are taught in a fragmentary way now, but we will know them in full sometime when we receive the greater light and understanding after the resurrection. Our knowledge does not end with this life. We will continue to progress in eternity, and all things will be revealed unto those who are faithful in this life in keeping the commandments of the Lord. The Redeemer has said:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

MEN WITH A TESTIMONY

We learn in the scriptures, then, that there are fundamental things which we must understand, and laws which we must obey, if we would find our way into the celestial kingdom. Now I speak this way to impress upon my brethren, the bishops and presidents of stakes, and others, the necessity of hunting for men as teachers in organizations within the Church who have a firm testimony and who live in full accord with the word of the Lord—men who are filled with the spirit of faith, who understand the principles of the Gospel, who make them a part of their lives and who spend some of their time in prayer and fasting.

THE SPIRIT OF TRUTH

Let me read from another revelation:

Wherefore, I the Lord ask you this question—unto what were ye ordained?

To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

And if it be by some other way it is not of God.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

If it be some other way it is not of God.

Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

Again the Lord has said, speaking on this question:

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—

Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.

And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you—

Satan is abroad in the land, deceiving the nations, and he will deceive us unless we are firmly grounded in the faith, unless we base our salvation on truth, unless we search for gospel knowledge and understanding. The Lord has required of us, as He sets it forth in many of the revelations given to the Church, that we should search the scriptures, and make ourselves familiar with the teachings they contain. If we will do this, then we will not be led astray by every wind of doctrine and foolish teaching of men in the world, but will have power to understand and discern between truth and error, and choose the right, avoiding that which is wrong. Every member of this Church has it within his power to know the truth, so that he may not be deceived. This knowledge will come to us through our study, through faith, through perseverance, and through living in full accord with the ordinances of the Gospel.

May the Lord bless and guide us, I pray, in all things, that we may be steadfast in the truth in these days of peril, these days when there are so many false doctrines prevailing in the world and when men are striving to destroy the fundamental teachings of the Lord Jesus Christ. May we stand firm and faithful in the spirit of prayer, the spirit of faith and with a perfect testimony of the truth, I pray, in the name of Jesus Christ. Amen.

OUR OBLIGATION*

ELDER JOSEPH W. McMURRIN

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE CALIFORNIA MISSION

I FEEL very highly honored, my brethren and sisters, in being accorded this privilege. It is marvelous to me that I should be

*From an address delivered at the fifth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 8th, 1928.

permitted to stand before you. I feel in my soul that it is good to be here on this occasion, and I most fervently thank the Lord that the teachings that have been imparted to us in this session of our conference find lodgement in my soul, and fill me with that joy that passeth understanding.

I will read a word or two from the revelations of the Lord that I think very important in connection with the great work in which we are engaged. I suppose it is but reasonable that, as a missionary, my own mind should reflect upon matters pertaining to the preaching of the Gospel abroad among the nations. There has been much given in the revelations of the Lord concerning the importance of carrying the Gospel to the nations of the world. I do not know whether it is common to-day for men to seek to know the mind and will of the Lord regarding those things which would be most important for them to do that the Lord's work might be forwarded. There are many revelations in the Book of Doctrine and Covenants, indicating that in the early days of the Church men frequently sought the prophet of the Lord to know what would be most important for them to do; and the Lord answered. I will read one of those revelations:

> And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.

The Lord Himself has declared the following in relation to the value of the souls of men:

> Remember the worth of souls is great in the sight of God;
>
> For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.
>
> And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.
>
> And how great is his joy in the soul that repenteth!
>
> Wherefore, you are called to cry repentance unto this people.
>
> And if it be so that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

The importance of carrying the message of the Gospel has not only been declared in the revelations that have been given in the dispensation in which we live, but the same importance was comprehended by the servants of God in the meridian of time. The Apostle Paul declared:

> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

A dispensation of the Gospel had been committed unto Paul, and he knew that woe would be unto him if he preached not the Gospel.

Much more might be brought forth from the word of God in relation to this very important matter. I am wondering whether the men of the Priesthood feel the importance of the commandment of God in relation to the carrying of the Gospel to the inhabitants of the earth. I think I would but voice the sentiments of mission presidents if I made the declaration that in every mission of these United States and the countries adjoining our nation, people are perishing for the word of the Lord. There are opportunities abounding on every hand for the proclamation of the Gospel, and we are crying out until I suppose we become almost an annoyance to the Presidency of the Church of Jesus Christ of Latter-day Saints: Give us more missionaries! That is the cry from California. There is a feeling with some people that there is not much necessity for the word of the Lord, or for religious doctrine in the State of California, as Californians are supposed to be concerned about pleasure alone. Well, I thank God that there are many earnest, God-fearing men and women in the State of California. We are finding a few of them, and we would find more if we had more men and women to bear witness concerning the truth. We need many more.

UNDER POSITIVE OBLIGATION

I would like to plead with the men of the Priesthood, presiding men, that they feel in their hearts the necessity of sending the servants of the Lord abroad in the nations with the truths of the Gospel. I would like to make a plea among all men and among women who are members of the Church of Jesus Christ of Latter-day Saints, that they cultivate a desire to engage in the proclamation of the Gospel. I understand that I am under the same obligation as the Apostle Paul, and that unto me, in connection with my brethren, a dispensation of the Gospel of the Lord Jesus Christ has been committed, and woe will be unto me if I preach not the Gospel. I want to say, in the name of the Lord, that woe will be unto all men who bear the authority of the Priesthood, if they do not desire to labour and do not labour to the extent of their power, that the glorious Gospel of the Lord Jesus Christ, which is the power of God unto salvation, be sounded among the inhabitants of the earth. If you desire to bless your sons and your daughters, and to establish them in the work of the living God, give them an opportunity, if they are of proper character, and if they have the proper desire in their hearts, to go abroad as missionaries. If there be anything else in the world that establishes the feet of young men and women in the right path, and reveals to them the truth of the Gospel in the same wonderful manner that missionary service does, I do not know what it is. . . .

I bear solemn witness to the truth of the Gospel, the truth of the things that have been taught us this day, in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 9, 1928

EDITORIAL

THE FAST-DAY

Latter-day Saints are counseled to abstain from eating during the forenoon and afternoon of the first Sunday of each month. This practice, as many can testify, benefits the human body and promotes spiritual power. The monthly testimony meetings in which all members of the Church are invited to pray or speak or sing, to bear testimony or give admonition, as the spirit may direct, are held on this day. Fast-day is a day of rejoicing.

It is further enjoined upon the Saints to use the money saved on the day of fasting as an offering to the Church for the support of the poor. This is a very simple and effective means of caring for those in poverty. If this plan were strictly followed throughout the world, the needs of all the poor would be supplied. The saving of two meals in a month by a people would feed completely one-fortieth of the number; and those who make the offering would be healthier and happier thereby. The blessings of fast-day observance flow not only from the direct abstinence from food, but also from the act of giving to those who are unfortunate. To remember the poor is to invite blessings from the Lord.

Some of our brethren and sisters do not feel able to go without food on the forenoon and afternoon of Fast Sunday. Nevertheless, they should make their offering to the poor, so that they may not be deprived of the spiritual blessings that come from giving. By so doing, the time will more quickly come when they will feel able to observe the period of fast. All the commandments of the Lord are for the good of man. The monthly day of fast and the accompanying donation to the poor, if properly observed, give increased physical and spiritual power and joy.—W.

We believe that if other communities would adopt the plans of consecration, fasting and tithing, which the Lord has revealed to the Latter-day Saints, and carry them out in spirit, with faith and works, that poverty and pauperism would be greatly reduced or entirely overcome. Opportunities would be presented so that all might obtain work and thus provide for themselves; and the other command of the Lord would be obeyed: "Thou shalt not be idle; for he that is idle shall not eat the the bread nor wear the garments of the labourer."—Joseph F. Smith.

THE CHOICEST OF THE FLOCK

Elder Richard L. Evans

The obelisk, Preston, and the old buildings that once surrounded the market-place have now given way to more modern structures. The market-place itself has been altered and shifted in position. The modern opening is graced by an imposing war memorial and a finely appointed Town Hall. But engravings of the old scenes are still to be had, and as one gazes upon the faded reproductions, mental pictures of bygone days arise—there is the obelisk monument in the old square, from which agitators, politicians, peddlers, revivalists, quacks, statesmen and missionaries lauded their wares or gave utterance to propaganda. Be it known that of the countless men who there lifted voice, none were more worthy than the early missionaries of the Gospel of Jesus Christ; none proclaimed messages so vital, so indispensable, to the human family. And of those who listened, none received such joy, such priceless truth, as those who there heard, believed and obeyed the words of Heber C. Kimball and his associates. Such glorious tidings were never before proclaimed from that historic stand.

That interest had been aroused at the first baptismal service in the River Ribble on the morning of Sunday, July 30th, 1837, was made obvious by the great numbers who gathered to the obelisk in the afternoon to hear words of truth and life as they fell from the lips of Elder Isaac Russell. About five thousand listened, with respect and interest, and many were touched, beneath the surface, and were led to seek further.

THE WORK SPREADS

The work was now fairly established in Preston. A nucleus had been formed to which other truth-seekers would gather. It was now thought expedient to branch out into other parts. With this purpose in view the missionaries assembled on the day following the baptism. They remained together, fasting, praying, and rendering thanks to God for His many mercies, until two o'clock on the following morning. At this meeting Brothers Willard Richards and John Goodson were appointed to labour in the city of Bedford. Brothers Isaac Russell and John Snyder were assigned to the region of Alston, in Cumberland. It was agreed that Orson Hyde, Heber C. Kimball and Joseph Fielding remain in the vicinity of Preston for a time. Those who were to travel departed for the new fields of labour within a day or two.

The brethren realized their chief duty—to carry Gospel tidings to those who were in ignorance of the restoration. It was not their custom to remain longer in any field than was necessary. Granted, to do so would have been the easiest course. Where

friends are, and where ties have already been made, is always the inviting place; but personal comfort was not their concern; they were vigorous, alert—seeking new contacts, new methods, new opportunities for delivering their message. They used the means and conveniences of their day to advantage. Branches, districts, and even missions, were entrusted largely to the care of the resident members, while the traveling ministry was left free to carry on active campaigns in untouched territory. Their success in part is thus accounted for.

THE FIRST CONFIRMATION

As would be expected, however, they were frequent visitors at the homes of those who had embraced the Gospel. Conversions often had their beginnings at these visits—friends and relatives would meet the missionaries, hear of the latter-day work, and investigate further. One case of this kind is here related:

As a visitor at the home of Brother Thomas Walmesley, one of the first to be baptized in Preston, Heber C. Kimball met Miss Jennetta Richards, a friend of the Walmesley family and a daughter of an independent order minister of Walkerfold, a village about fifteen miles from Preston. The subject of the conversation turned, as it invariably did in the presence of these brethren when there were any willing to listen, to the restored Gospel of Jesus Christ. Miss Richards was impressed, and attended two small gatherings at which Brother Kimball spoke, on the evening of their meeting and on the following evening. The next day, August 4th, she applied for baptism. The ordinance was performed the same day in the River Ribble by Heber C. Kimball, who, assisted by Orson Hyde, also confirmed Miss Jennetta Richards at the water's edge. This was the first confirmation in the British Isles in this dispensation of the Gospel.

A PROPHETIC UTTERANCE

When the time for her return home arrived, Miss Richards had some misgivings as to the effect the tidings—to her joyful and glorious—would have upon her father. Speaking in the spirit of prophecy, as it was frequently given him to do, Elder Kimball assured her that her father would not only receive her kindly, but would open up his chapel and request him, Elder Kimball, to preach in it. This shortly occurred.

At this time the services of the brethren were sought for in many quarters. They filled appointments to preach nearly every night and frequently during the day. At times they were under the necessity, for lack of numbers, of declining invitations to speak before gatherings. Because of their strenuous labours and irregular habits of living, their health was not the best, but they continued diligent and met with success.

Often they held forth at the obelisk, Preston Square, where

they were always assured a large gathering. At this place, on Sunday, August 6th, a clergyman, an advocate of infant baptism, began to oppose them and their doctrines. The audience would not let him be heard until Elder Hyde intervened, assuring them that he was prepared to meet all arguments, and asking their permission for the reverend gentleman to express his views. When the clergyman had stated his objections, Elder Hyde answered them to the satisfaction of his auditors. Some hissed the objector; one asked him what he thought now of his "baby baptism", and another led him out of the crowd, thoroughly ashamed.

By this time, which was only the third Sunday in England, many persons had been baptized in Preston, but only one of these confirmed. A meeting was called at the home of Sister Ann Dawson, one of the first baptized, with whom the Elders lodged. At this meeting, Sunday, August 6th, between forty and fifty Preston converts were confirmed, and further instructed in their duties, obligations and privileges as members of the Church of Christ. Here the Preston Branch, the first branch of the Church of Jesus Christ of Latter-day Saints in Great Britain, was organized. The Spirit of the Lord was felt in power and abundance, and all were led to rejoice.

CONCERNING MR. JOHN RICHARDS AND HIS FLOCK

In the early part of the ensuing week, two letters—one from Miss Jennetta Richards and one from her father—arrived. The latter read:

Mr. H. C. Kimball,

Sir:

You are expected to be here next Sunday. You are given out to preach in the forenoon, afternoon and evening. Although we be strangers to one another, yet I hope we are not strangers to our blessed Redeemer, else I would not have given out for you to preach. Our chapel is but small and the congregation few, yet if one soul be converted, it is of more value than the whole world.

I remain, in haste,

JOHN RICHARDS

To fill this appointment, Heber C. Kimball traveled by coach the next Saturday to Walkerfold, where he arrived towards evening, to be warmly received and hospitably entertained by John Richards and his family. The next morning Elder Kimball went with Mr. Richards to his chapel and preached. He also filled the afternoon and evening appointments, one on Monday evening, and, at the request of the congregation, another on Wednesday evening. At these times many shed tears of joy, and on Thursday, August 17th, six members of Mr. John Richard's flock applied for baptism.

Mr. Richards felt that he must close his chapel to the preaching

of Elder Kimball, as a matter of self-preservation; but unlike the Reverend Fielding, he did not oppose the work, but continued to treat his guest with respect. Following the procedure that had been observed at Preston, Brother Kimball continued preaching, in private houses or wherever there were auditors. Before he left he had baptized most of the younger and more vigorous members of Mr. Richards' congregation. Personally, he felt regard and pity for the old gentleman, but he was not one to let personal affections or feelings stand between him and his duty in proclaiming the Gospel. Had he been, he would never have set out upon the mission. Those of Mr. Richards' flock who answered truth's call, also, did so in spite of personal regard for the tender old man who had for over thirty years ministered to them in love and kindness.

Jennetta Richards was grieved when Mr. John Richards closed his chapel to Elder Kimball, but she was assured by the latter that her father would again open it for him to preach in. This happened two weeks following the first appointment. Heber C. Kimball accompanied John Richards to his chapel in the morning, and that worthy old clergyman gave out an appointment for him to occupy the pulpit in the afternoon and evening, which he gladly did.

On the day following this preaching engagement, August 28th, Heber C. Kimball left for Preston, where the brethren were anxiously awaiting his return, with letters from his home in Kirtland and with news from the other missionaries. Elder John Goodson had returned from Bedford, and reported that he and Willard Richards had already been successful in raising up a branch of nineteen there.

BEDFORD LABOURS

The brethren in Bedford were befriended and aided by a minister, Timothy R. Matthews, a brother-in-law of Joseph Fielding, who invited them to preach in his chapel. This they did on several occasions. Many, including Mr. and Mrs. Matthews, were convinced. Mr. Matthews himself bore testimony to his congregation and invited them to accept baptism at the hands of the Elders. The time was set for his baptism; but before it arrived, contrary to positive counsel, Elder Goodson read to Mr. Matthews and some of his followers the vision of Joseph Smith and Sidney Rigdon, which they apparently were not prepared to receive. Mr. Matthews did not appear for baptism at the appointed time and place, but received the ordinance elsewhere, and soon after denounced the missionaries, saying that their doctrines were false. He then began to preach those very doctrines on his own account.

There is a lesson of deep import to be derived from this unfortunate occurrence. It is one of unnumbered instances in which

evil consequences have followed the disobeying of counsel by missionaries and others.

Brother Snyder, who had been labouring with Brother Russell in Cumberland, returned in late summer and reported that although opposition had been strong, thirty had been baptized, and others were investigating.

"A HEAVY PURSE"

Soon after this Brothers Goodson and Snyder departed for Liverpool, from whence they sailed for America on about the 1st of October. Urgent business was the reason given for this action. Elder Goodson took with him two hundred copies of the Book of Mormon and Doctrine and Covenants, despite Heber C. Kimball's request that he leave them, and offer to pay for them. These, writes Elder Kimball, he burned soon after he reached Iowa Territory, at which time he apostatized and left the Church.

An interesting comment on Elder Goodson, written by the Prophet Joseph Smith, appears in the *Documentary History of the Church*; it may serve as a clue to his difficulties. Writing of the first landing of the missionaries at Liverpool on July 20th, 1837, the Prophet says :

> While the passengers were going on board a steamer Elders Kimball, Hyde, Richards and Goodson jumped into a small boat and were rowed toward shore. When within leaping distance Elder Kimball sprang from the boat as if impelled by some superior power, and alighted on the steps of the dock, followed instantly by Elders Hyde and Richards, all three of whom had not one farthing on earth at their command, while Elder Goodson, having a heavy purse of silver in his hand, waited until the vessel touched shore.

"A heavy purse" has been the undoing of many. It was so with Judas in the day of the Master. It has been so countless times before and since that day. "Heavy purses" do not contribute to the best in human endeavour. Particularly is this true of those engaged in the service of the Lord.

THREE REVEREND GENTLEMEN

Three clergymen of this early period may well bear comment.

Mr. Timothy Matthews, of Bedford, was well educated, and a man of some talent. Formerly he had been a minister in the established Church of England, but realizing its inconsistencies and contrary doctrines, and feeling its lack of authority and vitality, had separated from that organization and had raised up a moderately large congregation as an independent preacher.

A similar story may be told of Mr. Fielding. He had been a clergyman of the Methodist faith, but became dissatisfied, and withdrew from that body for like reasons. He gathered his own following in Preston.

Another independent reform clergyman played a prominent part in the early labours of the missionaries in Great Britain—the Reverend Robert Aitken. He had vigorously opposed the established Church of England, and, being an eloquent preacher, had been successful in establishing and supporting chapels in Liverpool, London, Manchester, Preston, Burslem and elsewhere. The restoration of a church in the latter days in fulfilment of inspired prediction was one of his much-used themes. He capitalized the idea, and had a numerous following. Many of his members in various places left his order and joined the Church of Jesus Christ of Latter-day Saints.

"MORMONISM EXPOSED"

In a state of deep concern and agitation, caused by the loss of many of his best members, this leader of the Aitkenites, as his followers were called, went to Preston with the avowed purpose of "exposing Mormonism" and discrediting the Book of Mormon. Of this action Heber C. Kimball writes:

> He made a very long oration on the subject, was very vehement in his manner, and pounded the Book of Mormon on the pulpit many times. He then exhorted the people to pray that the Lord would drive us from their coast; and if the Lord would not hear them in that petition, that He would smite the leaders.
>
> The next Sunday Elder Hyde and myself went to our meeting room, read the thirteenth chapter of First Corinthians, and strongly urged upon the people the grace of charity, which is so highly spoken of in that chapter, and made some remarks on the proceedings of the Reverend Robert Aitken, who had abused us and the Book of Mormon so very much. In return for his railing we exhorted the Saints to pray that the Lord would soften his heart and open his eyes that he might see that it was hard to "kick against the pricks." This discourse had a very good effect, and that week we had the pleasure of baptizing fifty into the kingdom of Jesus, a large number of whom were members of Mr. Aitken's church.

Mr. Aitken was one of the first—probably the first in Great Britain—to thus "expose Mormonism." Since his day thousands of carping critics, false religionists, pseudo-reformers, hireling lecturers and sensational journalists, by press, by public discourse, and in private conversation, have, with like results, "exposed Mormonism." But still it persists—not only persists, but grows and prospers; and the penetrating searchlight of world scrutiny has not yet "exposed" anything but truth and good works in the "Mormon" Church.

The cry of this unhappy trio of disconcerted clergymen—Mr. Fielding, Mr. Matthews and Mr. Aitken—was this: Our best members have left us. So wrote Mr. Matthews to Mr. Fielding; so bitterly declared Mr. Fielding on more than one occasion; such was the condition that roused the ire of Mr. Aitken. The mis-

sionaries made no defense, nor does the Church to-day. It was true then. It is true to-day. It was and is as it should be. The choicest of the flock continue to be the harvest of the Church of Jesus Christ of Latter-day Saints.

FROM THE MISSION FIELD

Words from the Workers: President William Fred Forsey of the Norwich District writes: "Street meetings are being held in various parts of the District after a discontinuance of over a year. Last Sunday, July 21st, at Norwich, we had a far larger gathering than any of the others who held forth; in fact, they had barely a dozen or so, while approximately two hundred gathered around our speakers. We are able to more than hold our own, and the people generally are favourably disposed toward us."

Doings in the Districts: *Birmingham*—Members of the Handsworth and Sparkbrook Branches enjoyed the afternoon of Saturday, July 28th, at Barnt Green. Games and outdoor sports were conducted, and a light lunch was served to the children.

Bristol—At a baptismal service held on Sunday, July 29th, at Nailsworth, one person was baptized by Elder Reese R. Parker and confirmed at the evening meeting by President Alma C. Tranter. The baptism was performed in a mountain stream and was witnessed by many from the surrounding hillsides.

Liverpool—Lectures on character-building and vocational guidance were given by Dr. and Mrs. John T. Miller in the Liverpool Branch on July 25th and 27th, and in the Burnley Branch on July 26th.

The Liverpool Branch enjoyed an outing to the beach at Freshfield on Saturday afternoon, July 28th. The occasion was that of a Sunday School children's picnic.

London—At a meeting in the North London Branch, held on Sunday, July 22nd, Elder George W. Romney, who has been transferred to the Scottish District, was released as branch president, and Elder J. Willard Harmon appointed to succeed him. A farewell social was also tendered Elder Romney in the same hall on July 26th.

The Relief Society of the South London Branch gathered at Ruskin Park on July 24th. A brief meeting and suitable recreation had part on the program.

Manchester—An enjoyable time was had by all the members of the Manchester District who attended the annual picnic, held at Heaton Park, Saturday, July 21st.

Dr. and Mrs. John T. Miller delivered lectures in the Hyde, Oldham and Manchester Branches on July 22nd, 23rd, and 24th,

respectively. There was a good attendance at each of these meetings.

A farewell party, honouring Elder Alvin G. Pack, recently transferred to the Liverpool District, was held in Manchester on July 25th.

A conference of the Mutual Improvement Association of the Bolton Branch was held on Sunday, July 29th. A well-written theme "The Restoration of the Gospel" was presented by members of the M. I. A.

Norwich—At a baptismal service, held in Lowestoft on July 29th, three persons were baptized by President William Fred Forsey and Elder Elmer W. Marriott, and later confirmed by Elder Adrian L. Orme and resident Elders Sydney Coleby and Frank M. Coleby.

An outing of the Norwich Branch Sunday School to the Lowestoft beach took place Saturday, July 21st, under the direction of resident Elder Frederick Tuttle, Superintendent of the Norwich Branch Sunday School.

The Norwich District missionaries convened in monthly report meeting on July 24th. Encouraging reports from the rural sections were given.

Nottingham—Saturday, July 30th, was an enjoyable day for the members and friends at Mansfield, when a ramble was held under the auspices of that Branch.

The theological class of the Nottingham Branch Sunday School held an outing at Colwick Woods on July 30th, a baseball game being one feature of the day's proceedings.

Wales—In the evening of July 10th members of the Welsh District, and friends, gathered at Caerphilly, and enjoyed the lecture on character-building given by Dr. and Mrs. John T. Miller.

Lectures on the scenic wonders of Western America were given before the Boy Scouts of Haverfordwest by Elders Clifton G. M. Kerr and Edward E. Morgan on July 17th.

CONTENTS

Let Teachers of Men Have the Spirit of Truth 497
Our Obligation 501
Editorial: The Fast-day ... 504
The Choicest of the Flock ... 505
From the Mission Field 511

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN